

have his mind ever harassed with cares, as to how he shall with strictest economy, while providing all things necessary for those who are dependent upon him, and doing justice to all men—to make the ends meet; or that the time which ought to be devoted exclusively to his professional duties, and which in the circumstances of this country, it is peculiarly necessary should be entirely given to these, should be encroached upon by more than indispensable attention to the ordinary concerns of life, a result to which in straitened circumstances he is sometimes driven by inability to command assistance, as at other times by the laudable desire of saving expense, in order that he may be able to "provide things honest in the sight of all men," or still more, to discharge his necessary obligations, and avoid that insolvency which is so often attended with loss of character in other professions, and is peculiarly prejudicial to usefulness in the ministry. I speak not at present in reference to the station which it is desirable that a minister of the gospel should occupy according to the standard of living in the country where an ordinary mechanic, in regular employment, will receive an income nearly as large as that which it is recommended to the Commission to diminish, as if less, or any thing might do for those disinterested and devoted persons who seek not their reward in the world. Nor do I speak of what is due to those who have spent a large portion of their life-time at a university, in order to qualify them for their office, and that at considerable expense; or to those who have been brought up in a degree of comfort which the income referred to will not command, and who, if they have families, must be often disturbed with the still more painful feeling that they have not the means of even educating a son for the same noble calling to which they were bred, and to which they have in a manner sacrificed their worldly interests. Neither do I at present advert to the scriptural principle that "the laborer is worthy of his hire," for while that will find a response in the heart of every true Christian, it may be said, even though all that we contend for was gained, that if the object of those who undertake the work of the ministry be worldly aggrandizement, they have at least in this country and in reference to the community at large, mistaken their profession. I do not argue the question on these grounds, I merely crave those who take an interest in the support of the ministry, or in other words, of gospel ordinances,—to examine the case, as a matter of mere calculation, and see how any thing less than £100, and it does not yet appear that even that will be guaranteed if the scale be lowered,—could enable one having the demands upon him which a minister has, with any decency to subsist, or how even with that sum, he could be saved from a vast amount of anxiety, hard management and self-denial.

Allowing that he is provided with a free house, which is not however always the case, it is surely reasonable that he be able to command the services of at least one domestic, or rather it seems inconsistent with common propriety, or physically impossible, that all menial services devolve upon the members of his own family, and yet this indispensable object at the current wages of the country will require £10 to £12 per annum, exclusive of board. Then in order to enable a minister to discharge his duties efficiently in the country, it is indispensable that he be provided with a horse, which independently of its original cost and the purchase of the equipments necessary to render its services available, will require several pounds a year for keep. But in addition to this, and besides occasional itinerating within their respective bounds, there are greater distances which many of our ministers have to travel in order to attend meetings of Presbytery which take place three or four times a year or oftener, and of the Synod at least once a year, together with various duties which may be devolved upon them by the church, either in the settlement of new laborers—attending to the interests of congregations, or other public services to which they may be deputed, and all these are attended with considerable expense. A minister's office again, requires for the full and effective performance of his duties, and it is in reference to this that I speak, as an object ulterior to his own comfort—that he keep up an acquaintance with general literature and the literature of his profession; he should therefore have it in his power to command some of the periodicals of the day; and admitting that he is already in possession

of a good assortment of theological works,—and yet the stock of cut ministers in this department can be but very meagre, he should also be able to add occasionally to his library some of the more useful works which issue from the press. But narrow circumstances often prevent this, and consequently tend in many cases to induce something like intellectual waste or dormancy—in some perhaps to arrest the cultivation of the finest faculties which in youth gave fair promise of distinction—and in others, to leave the public instructors of the people to sink into conformity with the intellectual littleness, or neglect of aught like mental culture around them. All which proves a serious obstacle to the efficiency of the ministry, for while it is moral qualities and spiritual gifts which peculiarly fit for this office, it is desirable that a public teacher of religion be acquainted as far as possible with the whole range of knowledge—be armed at all hands against the opponents of the truth, and be able to exercise an intellectual sway over the minds of the people. It then, along with such demands upon his funds as those to which we have alluded, it be taken in account that the correspondence of one in the situation of a minister must itself be attended with considerable expense, and if he is to make any provision for a family by insurance or otherwise, in case of premature death, and it is quite obvious that the livings of our ministers do not admit of their directly saving and laying up for the evil day, it will be seen that nearly one half of his income, even without reducing it below £100, will be absorbed before any thing is done towards furnishing his home, maintaining his family, or educating his children.

If the remainder be too meagre, as the Synod's recommendation would imply, let all who understand the matter, or are capable of considering it, judge. But still let us look a little further into the subject and examine the consequences which must inevitably flow from such a proposal, if carried out. In these circumstances a minister's mind would be liable to be harassed, or its strength wasted in ever renewed and pressing anxieties regarding temporal things, which it is neither his duty, nor is it in his nature, when so pressed, wholly to exclude from his thoughts. And then independently of the impropriety of such a state of matters, he can bring to bear upon his intellectual pursuits or professional labours, which require all the calmness, undisturbed composure, and equanimity possible, only a mind dissipated and enfeebled, by what ought to give him no unnecessary anxiety. Or if pressed between a sense of duty to the cause in which he has embarked, and a regard to the comfort or decent maintenance of those who are dependent upon him, as an outlet from his difficulties on the one hand, he be desirous to expend a portion of his time, and some of his physical energies on things not strictly professional, this will prove disastrous to the Church in two ways.

1st. Those who understand the matter will allow that the whole of a minister's time unbroken is too little for his peculiar duties, especially in a country like this, where there are calls made upon him every day which he cannot answer. We can venture the assertion that in those days, when great demands are made, not only as to the amount of labour which a minister performs, but as to the manner in which his public functions are discharged, he could honestly and laboriously expend the whole week in preparation for his Sabbath duties. But when in addition to this, the first and highest duty, he has many others to perform,—to attend a meeting of Presbytery three or four times a year in ordinary circumstances, and it may be oftener, and if he reside at a distance from the seat of the court, each meeting will require from him more than all the time of one week which can be spared from pulpit preparation; and to attend the annual meeting of Synod, which will occupy twice that time; then the dispensation of the Lord's Supper twice a year among his own flock, together with all the private duties attendant upon such solemn occasions, independently of assistance given to brethren in return for labour received at these seasons, will take up two large portions of time in the year; when we consider that if one day of each week while he is at home, be given to pastoral visitation—if allowance be made for calls received from members of his congregation, or others on business, and calls made in visiting the sick, administering baptism, solemnizing mar-

riage, or preaching in destitute localities around—and it in addition to these drains upon his resources, time be set aside for correspondence, little indeed is left after preparation for public duties, for amassing knowledge, or for mental improvement. It is, however, of the greatest importance that a minister of the gospel "give himself to reading," both in sacred and common literature, the one being indispensable to his bringing forth "things new and old," and the other desirable to preserve his faculties from rusting, and to elevate and maintain his character as a man of liberal education. He should also have time for acquiring, through the public prints, information regarding what is taking place in his own day, which is not merely a rational entertainment, but necessary in all professions, and not least so in the clerical. Now if he improve in this way every moment he can snatch in the intervals of professional engagement, there will be no time left for attending to ordinary avocations, or if, on the other hand, he be compelled by straitened circumstances to betake himself to these, higher pursuits must be given up to the serious injury of the ministry and of the church. The alternative, therefore, in this point of view, if the Synod's recommendation be adopted, rests between an ignorant and inefficient, or a starving Ministry; but—

2. It is not merely the amount of time which in these circumstances may be taken up with secular pursuits, and thus subtracted from what ought to be given to the work of the Ministry, that is to be complained of, there is also a dissipation or impoverishing of the mind which goes on—a secularizing of the whole man—which unhappily unfits him for the right discharge of the duties of his calling. The bad effect of men attempting what does not properly fall within their own province, is so well understood, even in the mechanical branches, that the phrase, "the hand is out," is almost proverbial for incapacity to adapt oneself to what is generally easy, if not natural, and the remark applies with double force where the transition is from manual to mental employment. It may be ignorantly or affectingly said, that a change of pursuit is beneficial, and that such interruptions as those referred to, prove salutary recreations. But it must be recollected that there is a vast difference between the amount of exercise which is needful and voluntary, and that which circumstances may demand. If necessity be the mover, it may be required when the body is already fatigued with other duties; and few ministers in Canada enjoy so sedentary a life as to make it necessary to take exercise simply for its own sake. Besides, if more important duties be attended to in their proper time, these calls to common affairs may be yielded to out of season, or too late to answer the end for which they were made. But if, to render them beneficial, the peculiar functions of the ministry are to give way to these inferior concerns, it is evident how the cause of religion must suffer. Beyond all this, however, there is an expenditure of physical strength, particularly in the case of those who are not accustomed to bodily labour, which is often injurious to mental exercise. All know that body and mind act reciprocally on each other; if the one be relaxed, so is the other. If, then, it be desirable, for the effective discharge of his public duties, that the teacher of religion preserve his powers in full play, there should be no unnecessary waste, but every attention to keep them entire, and minister to their strength.

Extraordinary demands are in those days made upon ministers, as to the manner in which they acquit themselves in public; ought they not therefore to have justice done them? If they have much to do professionally, surely they ought to be exempted at least from the necessity of entangling themselves with other concerns. Is the race-horse to be pampered and kept free from the common drudgery of his species that he may excel on the course? and when all the energies of human nature are taxed by the extravagant demands of the public, for what is termed able and intellectual preaching, is the poor minister of the gospel either to live in penury, or to be kept toiling—not always in what is accordant with the main object of his life, but oftentimes also in what has a counteracting influence, and thus be laid under the Egyptian task of "making bricks without straw."

The work of the ministry requires that those who engage in it have full command of their time